

**THE LIBERATOR:**  
PUBLISHED EVERY FRIDAY,  
Henry W. Williams, General Agent:

At the Anti-Slavery Office, No. 25 Cornhill

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44, Congress-st.  
JAM KENRICK.

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JAM KENRICK.

W. M. LLOYD GARRISON, Editor.

VOL. XI.—NO. 51.

SCOTLAND.

From the Glasgow Argus of Nov. 8.  
Mr. Thompson's Lecture

AMERICAN SLAVERY, AND ON THE PRESENT PO-  
SITION AND PROSPECTS OF THE ABOLI-  
TIONISTS IN THE UNITED STATES.

The above lecture was delivered in the Relief  
Church, John street, on the evening of Monday last,  
before a numerous and highly re-  
spectable audience, admitted by ticket. Mr. Tho-  
mason was accompanied to the platform by Mr. Charles  
Lean Remond, of the Island of Hayt, and by a numerous  
host of the Committee of the Glasgow Emancipation  
Society, who are generally present on such occasions.  
On the arrival of Mr. William Swan, James  
Tennie, Esq., of Thrushgrove, was unanimously  
elected to the chair.

Mr. T. having in a few brief and appropriate  
words stated the object of the meeting, then im-  
mediately opened the discussion, and the audience  
glanced the meeting to the following effect:—

“My much respected friends,—It is very refreshing  
to me to appear once more in the midst of a Glas-  
gow anti-slavery meeting, with well-known faces  
and friends, and in company with my excellent  
friend Charles Lean Remond, with whom I have  
spent many happy, and I hope, useful days, and  
when I have been separated, as it has seemed  
to me long. He, however, has been prosecuting  
a most successful tour through the sister king-  
doms of England and Scotland, while I have been deeply occupied  
in heroic efforts to advance kindred questions, and  
deserve salaries at one and the same time to better the condition of our suffering, and  
our surviving fellow-subjects at home, and break  
the chains of the wretched captive abroad. (cheers.)

After three months of absence, I am now again among you, to renew the topic on which I  
have so often dwelt, in the present position and future  
prospects of the abolitionists of the United States.

I am more than satisfied with my text. It carries  
me into every one of whose destinies I feel an  
allied to the cause of our suffering, and  
our surviving fellow-subjects at home, and break  
the chains of the wretched captive abroad. (cheers.)

“I speak not of your eyes to physical com-  
plexions—know nothing of State deportments—but let  
your perceptions be purged from all prejudice, so that  
they may penetrate every disguise, and recognize a  
common nature in every being formed for right and  
justice. (cheers.) This amounting, the abolitionists of  
the United States have experienced. They hold all  
mankind as their brethren. They see only the  
spiritual nature and affinity of the races. They  
recognize one God creating all—destiny awaiting  
all—their humanity and feelings of brotherhood  
are not regulated by the color of the skin. They  
are not repelled from offices of kindness, and deeds  
of deliverance, by the form or features of the negro.  
They have an eye that—even in his rudest state—

Sees in his flexible limbs untutored grace;

Power in his forehead, beauty in his face;

Sees his breast, where lawless passions rove;

The heart of friendship and the love of home;

Sees his mind, where desolation reigns,

And his soul, adorned as his plains,

A soil where virtue's fairest flowers might shoot;

And trees of science bound with glorious fruit;

Sees in his soul, involved in deepest night,

Ordnain'd, midst sinking worlds, his dust to fire,

And flame for ever, when the stars expire.

They ask—

“Is he not man—though knowledge never shod  
Her quickening beams on his neglected head?—

“Is he not man—though sweet Religion's voice

Never made the mourner in his God rejoice?—

“Is he not man—by sin and suffering tried?

“Bide the negro's powers—(in headlong will,

Christian, thy brother thou shalt find him still;

Bethis his virtues—since his wrongs began,

His folly and his crimes have stamped him Man.

Such are the abolitionists of the United States. They  
are not an association for the prevention of  
cruelty to animals, but for the rescue and elevation  
of man, degraded by oppression, but acknowledged  
to be equal with themselves in the regard of his Cre-  
ator, and in the original faculties of his immortal  
mind. From the book that has taught them the  
nature of man, they have also learned what are the  
rights of man. That he is not a being made to  
be a slave—to be reduced to the level of a beast—to  
be clasped among personal chattels—to be driven  
by a whip to his toil—to be robbed of the fruits  
of his labor, and to be compelled to work for others  
to be denied the means of subsistence—so to debarred  
the light of knowledge—to be kept from the  
discharge of his duties to his God—to be hated for  
the color of his skin—to be branded with the mark  
of Cain—to be put beyond the pale of humanity—and  
to be written down for ever an article of merchandise—a thing—that they are called upon to  
remember him bound with him. They have learned  
too, their duties towards their brother in bonds—to  
use their liberty for the abolition of his slavery—  
to cry aloud and spate not—to rebuke the apostacy  
of those who perpetrate crimes against  
man's liberty, in the sacred name of freedom, I  
am not at sympathy with those who have no love  
for America. I have seen too much of America,  
and too much of her sons and her daughters, ever  
to cherish any other than a strong desire to see her  
in full high dignity, and become, what she seems  
destined to be, the most glorious republic  
that ever existed. (cheers.) The theatre of  
some of the sublimest struggles at present going on  
over part of the earth. (cheers.) The experimental  
and dramatical scenes of the nineteenth century! (cheers.) A  
new, where heaven-born principles are waging war  
with the depths of the pit—where the true lovers  
of liberty are contending, with ethereal weapons,  
against the basest and counterfeited democrats, who  
will dare the godless they profess to worship  
and ensnare the demon of oppression in her  
nest. (loud cheering.) The home of the Scottish  
exiles, who has transplanted the thistle from his native  
soil to the prairies of the far west, and there,  
rising on his plough, (cheers.)

In Burns's card, sweet recalls

“The songs that bled him when a child;

And glows and gladdens at the charms

Of Scotia's woods and watersfalls. (Applause)

But the maker of the song, to say that he is  
not the public. The very men so often made  
mention of their virtues  
and importance to tell  
the world; and, although  
the most distinguished  
and most eminent men,  
what they have done,  
can do again. (cheers.)

“An early and com-  
monly every one safely  
physician, in all ordi-  
nary cases, (cheers.)

And retail by SAMUEL  
Charlestown, where  
we have a place.

CHARDS  
SALVE.

Felons, Biles, Ulo-  
fides, Ague, the  
Fever, Salt Rheum, Wa-  
ter, Whooping Cough,  
and four dollars a  
dozen and up in a  
few.

He publisher who  
tells me that I am  
number, in the style in  
which we are  
most remunerab-  
le years since I  
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been in my hands;  
and done up in a  
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tavia; from which it appears that the export trade of Java has exceeded the most sanguine expectations. In the last year, the island had exported one hundred and forty-one millions of pounds of coffee. The increase in the export of sugar has been even more remarkable still. From 1801 to 1831, the increase in the export of sugar has been about 12 per cent. In the last two years, the increase has been between eight and nine hundred per cent. In 1840, the quantity amounted to 50,129 tons, or more than one-fourth the whole consumption of England. The growth of indigo has been nearly doubled in a single year, and amounted, in 1840, to 2,123,911 lbs. It is stated, that the facilities for its cultivation have been multiplied to such an extent, that the island is soon expected to produce quite as much as is grown in British India!

And then behold the frightful and guilty termination of our doings! We rejected free-grow corn of America, rejected by the industry of the bold New-England emigrant to the far West. We repudiated by our own countrymen there; and which could not feed the lean, and haggard, and discontented population at our own doors—corn, too, that might be paid for in our own manufactures. We forbade the ship that brings this precious freight to enter our ports, unless to put her cargo under the seal and key of the custom-house officer, not to be released until fanning staves in the face, while we welcome the bales that come steeped with tears, wrung from a thousand toil-worn slaves, whose industry feeds only the tyrant master who scourges them to the field, and scourges them while they are there. But enough on this part of the subject. It is rather with our prospects, than our present circumstances, that I have to do. The cry has gone forth—"The slave shall be free!" (cheers). The principles of free trade versus monopoly—of free labor versus slave labor—of corn versus cotton, are beginning to be discussed. I fear not the result. Let feudal lords at home unite with tyrant slave-lords abroad—the might of truth—the spirit of liberty—the growing feelings of free, unrestricted, honorable intercourse, will be found too strong to grapple with, by either the monopolists of food or the monopolists of freedom. (cheers). Let me speak tonight, as I have often done before, to take a large comprehensive view of the subject of slaves. Look to its foundations and supports, and forward, as the friends of liberty, all measures that are just, that promise to bring about its extinction. (cheers). In the meantime, the abolitionists of the United States demand your sympathy. They are yet exposed to the bold-thrust ruffianism. More especially the unfortunate colored population. Look at the fearful scenes of Cincinnati during the last few months. The unhappy and moffensive colored people plundered and butchered by the population of a civilized and misnamed christian community! (Sensation).

Look, too, at the awful prevalence of lynch-law over the whole of the Southern States; and oh, continue unrelaxed in your efforts, until your brethren of America, and the negroes they have enslaved, are free. (Loud cheers). Though I have trespassed upon your time, I will not fail to forego the mentioning of many most interesting topics which I had intended to bring before you. But like yourselves, I am anxious to listen once more to the voice of my brother and fellow-laborer behind me. He comes amongst us, to-night, to say farewell. I hope not forever. I will make room for him. (Mr. Thompson stood down amidst loud cheers.)

The CHAIRMAN then introduced Mr. Remond, who was greeted with warm approbation.

Mr. REMOND said.—Mr. Chairman, Ladies and Gentlemen—I confess I feel much difficulty in rising to speak, after the able, impressive, and useful lecture with which this large and respectable audience has been favored, by my esteemed friend Mr. Thompson, and also from inability to say anything additionally illustrative of the subject. It has been well remarked by our respected Chairman, that his voice has been often heard in the city of Glasgow. Sir, it is true, my feelings, views, sentiments, and principles, on the anti-slavery question and cause, are fully before this community. On going to or returning from that which I have expressed in Scotland, I have conversed with parts of England, and more recently in Ireland (cheering). Let me say, that never were my hopes in my expectations stronger, or my zeal more ardent, than at present. Since my travels in Ireland, I am more than ever convinced of the influence which the United Kingdom is exerting, and will increasingly exert, as their connection and responsibility shall be more clearly seen and felt, for the overthrow of the iniquitous system of American slavery. (cheers). The only excuse which either England, Scotland, or Ireland can find for countenancing, in any degree, that injurious, dangerous, and pernicious system, consists in the nature of their mercantile and manufacturing interests in the pecuniary advantages of maintaining the slaves in this country.

This important work will long continue, no greater than the people having connection with that country shall remain ignorant of the truth. I am happy to say, many in Ireland have resolved to look this question in the face—and if American slavery lives and flourishes upon the purchase, manufacture, and consumption of American cotton, it shall not be long ere the support is destroyed. (cheers). Happy, very happy, was I to notice the warm response given to the reference made by our valued friend Thompson, to the capabilities, resources and productions of India, and the incalculable advantages which must accrue to the three countries, if public opinion shall be directed to those countries in this cause; but never, while I can remember, like the one on my left, whose black bears tokens of his wings and offerings in my own country. When I speak of the friend on my right, from the island of Hayti, an island whose history has proved a dire disaster of the peace of slaveholding communities throughout the world—Sir, these things, in connection with the progress of the cause in our country, should encourage, stimulate, invigorate, and urge onward and upward all friends to this high, just, and holy enterprise; and if so, then the poor slave will be found still to 'hope on and hope ever.' (cheers). And when we take into consideration the efforts being made on this side the Atlantic, in them the slaveholders may plainly read the fate of their policy. Sir, when we look to the names of the men who constitute the supporters of this and other associations, having the same general object in view, we may justly exclaim, 'Something will be done.' And, above all, when we contemplate the objects and efforts of the British India Society, whose important claims are fast securing the public attention, when I say, Mr. Chairman, that no project need no further elucidation at my hands, and at this late hour. When I rose, I did not think to retain the floor so long. Let me conclude, by saying, my heart goes along with the sentiments in this evening expressed. Glasgow was early, and has ever been, conspicuous in the cause of emancipation. Heaven grant she may continue, to the end of the chapter, true, faithful, persevering. That which I have already said, I repeat—that the cause which has been, under God, launched forth by William Lloyd Garrison, is, in my estimation, second to none, save that of the spiritual salvation of men, with which too it is inseparably connected. With these remarks, let me say, with a full and grateful heart, to all my friends, farewell. (Loud applause.)

Mr. THOMPSON again came forward and said—Sir, it is with feelings of delight, qualified by many regrets, that I rise to discharge a duty, at once prompted by my own heart, and assigned me by the Committee of this Society. Our friend, who has retired, is about to leave this country to return to his own. He has been with us for fifteen months, and it was my privilege to become acquainted with him immediately on his reaching these shores, so it has been my privilege to be associated with him, intimately and affectionately, during the whole of his stay upon them. From the deep interest I have felt in him, both on his own account personally, as well as because he represents millions of our race in suffering and captivity, I have been led to watch, with an anxious and a jealous eye, all his movements. I have had peculiar opportunities of forming an estimate of his character, and for ascertaining the amount of influence which his labors have had upon the public mind; and most happy am I to be able to bear my testimony to the unselfish and purity of his principles, and to the extraordinary talents of the man who enlightens the people of this country on the subject of slavery in the United States. The influence of his talents has been aided by the character he has maintained. He has not only multiplied converts to our cause, but friends for himself. The colored population of the United

States have been fortunate in having had so rarely endowed an advocate of their claims in this country. He has, however, he has been seen and heard, be gotten an unwonted feeling of sympathy with his brethren in bonds. With fervid eloquence he has exposed the wrongs inflicted on his race. With many dignity he has vindicated the claims of the outcast negro to the full honors of humanity, and the unabridged rights of brotherhood and citizenship. In his own person he has demonstrated the intellectual equality of a class oppressed and trodden foot as an inferior portion of the human family. (cheers). He has denounced, with feelings that the only can experience, who like himself, have suffered the oppressor's scorn, the proud man's contumacy, the manifestations and fruits of that pride which is the color of the skin, which has driven the spirit of Christ from the hearts, and the mandates of God from the minds of his white and persecuting countrymen. He has carried his hearers to distant scenes of unipiety and despotism, and has made them feel for them that are in bonds, as bound with them. He has based his advocacy of human rights upon the loftiest and most imperious principles. He has recommended means which are the most rational and peaceful, and the most certain in their results. He has accomplished much. In his late tour in Ireland, he has succeeded in wakening up a feeling in behalf of the slaves wholly new, and has linked the cause of personal freedom to the cause of temperance, which has so gloriously triumphed among the people of the "Emerald Isle." That a labor so efficient should leave us, just at a time when the fields are white into the harvest, is to me, and must be unto all, a matter of regret. To lose one whom we love, and who for his own sake we desire to keep among us, is also a cause of sorrow. But I own I feel peculiar emotion when I remember that our friend, though no stranger to America, nor to trials and suffering there, goes back to the field and scourges them while they are there. But enough on this part of the subject. It is rather with our prospects, than our present circumstances, that I have to do. The cry has gone forth—"The slave shall be free!" (cheers). The principles of free trade versus monopoly—of free labor versus slave labor—of corn versus cotton, are beginning to be discussed. I fear not the result. Let feudal lords at home unite with tyrant slave-lords abroad—the might of truth—the spirit of liberty—the growing feelings of free, unrestricted, honorable intercourse, will be found too strong to grapple with, by either the monopolists of food or the monopolists of freedom. (cheers). Let me speak tonight, as I have often done before, to take a large comprehensive view of the subject of slaves. Look to its foundations and supports, and forward, as the friends of liberty, all measures that are just, that promise to bring about its extinction. (cheers). In the meantime, the abolitionists of the United States demand your sympathy. They are yet exposed to the bold-thrust ruffianism. More especially the unfortunate colored population. Look at the fearful scenes of Cincinnati during the last few months. The unhappy and moffensive colored people plundered and butchered by the population of a civilized and misnamed christian community! (Sensation).

From the Emancipator and Free American.—  
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## POETRY.

For the Liberator.

## A NEW TEMPERANCE SONG.

*Ain, Sandy and Jenny'*

Come, come, jolly Harry,' cried Waters, 'tis time;  
There's Hawkins with reason, and Jewett with rhyme;  
Come, hear what the temperance lecturers say,  
And sign the teetotalers' paper to-day.'

No, no, my old codger,' he answered with speed,  
I'm not to be caught by that gammon, indeed;—  
Besides, if I sign, what will Swigginton say?  
So none of your cold-water doings to-day.'

Stay, stay, my good fellow, and mind what you do;  
Both whiskey and rum are bad liquors for you;  
You've been very frequently 'over the bay,'  
Come, join the teetotalers' banner to-day.'

No, no, old aqua,' he answered again,  
You'd like a stiff bumper him, it is plain:  
Besides, I've got used to it now, as they say,  
So I'll drink and be jolly, at least for to-day.'

Good by to you then,' Waters gravely replied,  
You mistake your own welfare, it can't be denied,  
For would you but hear what the lecturers say,  
You'd join the teetotalers' banner to-day.'

Stay, stay, honest Waters,' said he with a smile,  
I've been thinking you're right in the main, all the while;

Then drunks and rum-sellers laugh as they may,  
I'll sign the teetotalers' paper to-day.'

## SELECTIONS.

From the Non-Resistant.

## War and Slavery--The Clergy.

Once more I apprehend it my duty to resume my pen in support of what I believe to be the doctrine and testimony of Jesus Christ, as taught by him when personally amongst men in that prepared body, and more particularly in his excellent sermon on the mount. And when I take a prospective view of what is called the Christian world, or even of Christian America, and behold the professed followers of the Prince of Peace, ministers and laymen, engaged in learning from their master's example, life, liberty, and the pursuit of happiness, reducing them by millions to slavery, with all its attendant traits of horrors; and murdering and mangling each other at pleasure, with guns, swords, pistols, dirks, bows, knives, brickbats, clubs and stones; stealing大胆 to excess in these atrocious acts of cruelty and bloodshed; or, in other words, pouring out each other's blood like water, I am filled with indignation.

It was indeed a cause of rejoicing to my soul to hear, amidst all this carnage and blood, the voice of non-resistance and anti-slavery from New-England's hills: and it may spread, under the fostering care of Almighty God, until the last slave in the world is free, and the last blow of revenge from man is turned to a kiss of love.

Believing, as I do, that those are the most formidable enemies to the peaceful kingdom of the Son of God, who are occupying some of the highest stations in the different churches, to whom the people are looking for counsel and instruction, (though I would recommend to all people not to depend upon the ministers, nor divines, nor any other person, to know the way of life and salvation, for 'wo to the man who trusteth in man, or maketh flesh his arm'; but let our trust be in the Lord alone, who, according to the scriptures, has come to teach his people his will);—that there are crying peace, peace, when there is no peace, plastering over the accursed mortars; and like our first parents, sewing fig-leaves together, and making aprons, to cover their shame and sin, I would bear my testimony against them.

These sentiments have been introduced to my mind, on hearing and reading the many discourses calculated to make the impression on the people that slavery! war! two of the most prominent evils in our land, are not such great evils after all, little or no worse than the patriarchal servitude, or the Jewish wars. Even these were to be done away in the christian dispensation. It is indeed a cause of astonishment to me, to listen to the professed followers of that meek and lowly Jesus of whom Moses and the prophets did write, saying, 'Him shall ye hear in all things'—whose whole mission was to breathe peace on earth and good will to men, to bind up the broken-hearted, to proclaim deliverance to the captives, the opening of the prison doors to them that are bound; and whose healing virtues are to be seen, externally, the world over; healing the wounds and sores of men and animals; to listen to his professed ministers, whilst exercising all their energies and powers to stay the march of liberty and peace, by opposing those who are engaged in the propagation thereof.

We are either servants of Christ or of Belial: we are either supporters of war and slavery, or opposers of God—this is the stand that we must take. And if we, being abolitionists, should be in just as much danger of losing our lives in going to the South, as in falling among robbers—then what are our southern brethren? If they desire to put us to death for our opinions—if they actually fulfil their desires, it is necessary to say they are murderers? O, every drop of blood that the South spills, or threatens to spill, in their rage against those who are laboring to give liberty to the captive, they must answer for it; for the blood of Christ's martyrs—and for every tribe they inflict—but may God compassionate their case, and save them from self-destruction. And may abolitionists have his merciful spirit.—W. H. F.

**Health Seekers.** There are many health seekers in the land. Some are seeking health exclusively for the soul, to the entire neglect of health of body. They see not that a healthy and right state of mind and heart cannot be enjoyed with diseased and unhealthy body. Many persons who are troubled with irritability and petulance, lay it to a 'wrong state of heart' when it is generally chargeable to a wrong state of body. The body and mind being intimately connected, if the nervous system is irritated, and the system easily excited, the soul is necessarily disturbed, and shall manifest irritability and petulance in our conduct. And this irritability can be overcome only by removing the cause of it. Therefore he that would have salvation, must present his body as well as his soul, 'a living sacrifice' to the truth—harmonize with every law of his being. One might as well look for a healthy state of body while he is taking arsenic all the time, as to look for a right state of mind and heart while he kindles up in his body the fires of hell, by a wrong course of living, in diet, &c.

After having, through a violation of every law of their physical being, broken down the constitution, and impaired its energies, men set about adopting methods of recovery. Some who can 'afford it' take a trip to England, or some other foreign part. It has become quite common for ministers to make a pilgrimage to England for the 'benefit of their health.' And the adoption for all health is, the harmonic continually at work 'serving the Lord,' and his service was so hard, they impaired their health, and are now obliged to go to England to recover it.

The Lord's service requires no injury to health in mind, soul or body. No man or class of men can be required to violate one law in obeying another law. All the laws of God harmonize; and he that thinks it necessary to habitually violate physical law in order to obey moral law, is certainly ignorant of God's government and laws, as a harmonies whole, and needs to know more of God's government and laws himself, before he attempts to expose the fallacy of that pretended holy opposition to the cause of non-resistance.

**From the Practical Christian.** There is one fact which places the South in a most shocking position, and that is *its thirst for the blood of abolitionists!* It is certainly not safe for W. Lloyd Garrison, or any of his prominent coadjutors, to cross Mason and Dixon's line—they even, living south of it, being the judges. For what fiendish treachery have they publicly sent forth to the world, against these men? Certainly if he is their leader, it must be by his eternal power that he leads them; and if they imitate his example, they must dwell in the same power that he did. Many other quotations of this character might be made; but I apprehend this is sufficient to expose the fallacy of that pretended holy opposition to the cause of non-resistance.

Bright Science, through each field of space,  
Has urged her mist-dispelling ear,  
Coy Nature's hidden reign to trace,  
To weigh each wind, and count each star;  
Yet stay, thou proud Philosophy!  
First stoop to bid Mankind be free.

And Freedom has been long our own,  
With all her soft and generous train,  
To gild the lustre of the throne,  
And guard the labors of the plain;  
Hoars of ancient Runnymede!  
Your slaves—O could it be?—are freed.

Ah! for the tale the slave could speak;  
Ah! for the shame of Britain's sway,  
Or Africa's maddest shire,  
Neath Indian suns the burning day:  
Ye sounds of guilt—ye sights of gore—  
Away! for Slavery is no more.

'Mid the drear haunts of Force and Strife,  
The Ministers of Peace shall stand,  
And pour the weeping words of Life  
Around a parched and thirsty land;  
While, spread beneath the tamarind tree,  
Bese 'happy homes and altars free.'

Ye isle that court the tropic rays,  
Clustered on Ocean's sapphire breast;  
Ye feathered bower, ye fairy bays,  
In more than fable now—the Blest:  
Waft on each gale your choral strain,  
Till every land has rent the chain.

Oh! England, empire's home and head,  
First in each art of peace and power,  
Mighty the billow crest to tread,  
Mighty to rattle the battle hour—  
But mightier to retrieve and save,  
Rejoice, that thou hast freed the Slave!

**A LITTLE WORD.** A little word in kindness spoken,  
A motion or a tear,  
Has often healed the heart that's broken,  
And made a friend sincere.

A word—a look—has crushed to earth  
Full many a budding flower,  
Which had small but owned its birth,  
Would bless life's darkest hour.

Then deem it not an idle thing  
A pleasant word to speak;  
The face you wear—the thoughts you bring—  
The heart may heal or break.

way that conscience dictates, oppose it, but refrain from rebuking those whose spirit this is, through fear of being themselves devoured, then let them say that they have not virtue enough to be faithful servants of the Most High, and act accordingly. And, if this be their situation, it is another striking proof of the great wickedness of the South.

Rebels are they? not only to put us of the North to death when we take up arms in their midst, but to do the same to their own citizens, if they dare find and persevere to constrain them for so doing! Oh! with what an evil spirit are they saturated!

Reader, what kind of a people, in your sober judgment, is that which pounces upon the friends of universal liberty, as an eagle upon his prey? or even upon the friends of vice? Are they not in this respect abominable, and without the fear of the Just One before their eyes? Are they not of Satan, rather than of Christ?—and thus, though they call themselves 'orthodox' or 'liberal'—and Christians? It is decidede the light is that in me—and I believe it is not darkness. What! not prudent even for a *Channing*, or a *Mug*, kind spirits as they are, to visit a certain portion of their country?—not prudent for them to visit those who are tenacious of the title of Christian, and who think themselves wronged by being denominated unbelievers! Oh, all they who have such a revengeful and foul spirit, are of their father the wicked one. Are they not? And, by the way, so are they who here at the North mob the colored people, and their friends—dragging them from the rail-road cars, and otherwise insulting, abusing, and mangling them. Nor are they to be excepted from this census, who look down from the high places of authority, and sanction such abominations. And that *still* at Lynn depot, of which nearly all have heard something—a mob sanctioned, and which savagely assaulted friend Collier of the Anti-Slavery Society, and Frederick Douglass, an eloquent fugitive slave, that must receive a particular notice in our paper, if circumstances admit, before it gets to be too late. Such disgraceful scenes are becoming so frequent, that every press, and every pulpit, ay, and every man, and every woman, should speak of them as being of Satan. He unchristianizes himself who participates in them in any way. Christianity requires us not to resist even evil—with evil—not to lay violent hands on any man, but to put down wrong with right, and use no other than spiritual weapons in either our warfare or with wickedness in high places, or in low places. And more we witness the outbreaks of violence which are so frequent in every direction, the more sensible are we that it is of the first importance to take the stand, that Christianity requires us to leave the punishment of even our worst enemies to God. 'Christian non-resistance, consistently practised, does, indeed, carry with it the very highest conservative influence, which can be brought to bear on human society.' It is our only security. And, by faithfulness, the friends of Jesus can make it as safely立 throughout the world, that bruising and killing one another is a sin against God, as it is now felt that the peace, plateness, and quietness of the Jewish wars. Even these were to be done away in the christian dispensation. It is indeed a cause of astonishment to me, to listen to the professed followers of that meek and lowly Jesus of whom Moses and the prophets did write, saying, 'Him shall ye hear in all things'—whose whole mission was to breathe peace on earth and good will to men, to bind up the broken-hearted, to proclaim deliverance to the captives, the opening of the prison doors to them that are bound; and whose healing virtues are to be seen, externally, the world over; healing the wounds and sores of men and animals; to listen to his professed ministers, whilst exercising all their energies and powers to stay the march of liberty and peace, by opposing those who are engaged in the propagation thereof.

It was indeed a cause of rejoicing to my soul to hear, amidst all this carnage and blood, the voice of non-resistance and anti-slavery from New-England's hills: and it may spread, under the fostering care of Almighty God, until the last slave in the world is free, and the last blow of revenge from man is turned to a kiss of love.

Believing, as I do, that those are the most formidable enemies to the peaceful kingdom of the Son of God, who are occupying some of the highest stations in the different churches, to whom the people are looking for counsel and instruction, (though I would recommend to all people not to depend upon the ministers, nor divines, nor any other person, to know the way of life and salvation, for 'wo to the man who trusteth in man, or maketh flesh his arm'; but let our trust be in the Lord alone, who, according to the scriptures, has come to teach his people his will);—and that there are crying peace, peace, when there is no peace, plastering over the accursed mortars; and like our first parents, sewing fig-leaves together, and making aprons, to cover their shame and sin, I would bear my testimony against them.

These sentiments have been introduced to my mind, on hearing and reading the many discourses calculated to make the impression on the people that slavery! war! two of the most prominent evils in our land, are not such great evils after all, little or no worse than the patriarchal servitude, or the Jewish wars. Even these were to be done away in the christian dispensation. It is indeed a cause of astonishment to me, to listen to the professed followers of that meek and lowly Jesus of whom Moses and the prophets did write, saying, 'Him shall ye hear in all things'—whose whole mission was to breathe peace on earth and good will to men, to bind up the broken-hearted, to proclaim deliverance to the captives, the opening of the prison doors to them that are bound; and whose healing virtues are to be seen, externally, the world over; healing the wounds and sores of men and animals; to listen to his professed ministers, whilst exercising all their energies and powers to stay the march of liberty and peace, by opposing those who are engaged in the propagation thereof.

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